[96:155] Note

128 For the citation of sources, the italicized number (for example, 2) refers to the numeration of the works of the author concerned, which appears in the bibliography presented at the end of the present work [Ed., the bibliography was apparently not published]; the Roman number (for example, I) indicates, for works of several volumes, the volume concerned; the Arabic number not italicized (for example, 2) is the page number; for works paginated with Roman numerals, a special designation is given for the page (for example, p. I).

• 194 [96:156] Since the native words are not regularly stressed on the penultimate, the acute accent indicates the tonic syllable.

The Tapirapé language is even more nasalized than the other Tupí dialects we know. Since this nasalization affects nearly all sounds in the pronunciation of certain individuals, it has not been specifically indicated.

Parentheses ( ) indicate that the sound of the letter between them is reduced to near imperceptibility.

a, e, o, u are closed vowels.

b, d, f, j, l, m, n, p, r, v sound the same as in Portuguese [Tr., therefore roughly as in English].

au has the same sound as in the German auf.

i before a vowel is the German j in ja; before a consonant or at the end of a word, it is a vowel.

y represents the guttural i characteristic of Tupí and certain other South American linguistic families, which appears, for example, in the Tupí word y, "water." In Tapirapé, it often ends in a reduced consonant that recalls the German ch in ich.

g has the same sound as in the Portuguese gato, guerra, and guia, or the German gut, or the English "good." It forms a special sound only when preceded by n.

ng has the nasal and medial gutteral sound of the German singen and English "king." The g following ng (ngg) is pronounced like the g in the Portuguese gato [or English "good."].

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h is aspirated as in the German hat and English has.

k corresponds to the Portuguese c in cão [or the English "car"].

ch is the sch in the word schoco, or the ch in the Spanish muchacha, or the ch in English "charm."

x as in the Portuguese caixa, or the sch in the German schon, or sh in English "she."

r is mid-dental (alveolar), close to the nasal n.

s is the Portuguese s in sal, or the German ss in essen, or s as in English "song."

ž as in Portuguese ž, or the German ähnlich.

õ as in the French eux and the ö in German mögen.

ũ is the u in the French dur, or the ü in German für.

The following sounds alternate among themselves: (1) a:e: (2) a:o: (3) e:õ:i:y: (4) o:u, (5) u:ũ:y: (6) m:v; (7) n:l:r; (8) ch:t. [Ed., the remainder of this section in Vol. 96, pp. 157-165, bearing the title, "1. The Tapirapé River," is omitted.] [Map 1 appears here.]

[71] 192 252 262 According to Karl von den Steinen (2, 330), the Kamayurá voice a nasalized meiñ, that is to say, almost meniñ (menye and menye in his spelling). The same author (ibid., Fig. 54) reproduces a spade decorated with geometric design that was used by these Indians to turn the cakes over. In Tamquitfua I did not see any special implement for this purpose, and in Wagley's collection at the [Brazilian] National Museum there is nothing like it either. [Ed., the last two sentences concluding the section in Vol. 114 are omitted.]

262 171 192 [115:256] To the Tapirapé, the most important vegetable dish is unquestionably cauí.' [Ed., five sentences are omitted.] In sixteenth century references, the intoxicating drinks of the Tupinambá appear as Kaa.wy and Kawi in the spelling of the German Hans Staden (e 2, f 3), Cahouin in Thevet (1, 121), and Caou-in in De Léry (125). The nasalized i indicated by the two Frenchmen, and later pointed out in various Tupi languages by authors coming from different countries, does not exist either in Tapirapé or in Kamayurá, but in both these languages the u in kauí is nasalized, and the i is the tonic syllable (cf. Von den Steinen 2, 213). Furthermore, neither the [115:256] Tapirapé nor the Kamayurá make intoxicating beverages. The Tapirapé designate with the word kauí their peanut, maize, manioc, cotton-seed, squash, and banana soups, and even straight drinking water (ỹ-kauí), while the Kamayurá use this term for the simple refreshing drink made of water and crumbled beiju (ibid.). [Ed., the remainder of the paragraph is omitted.]

194 [273] 272 192 171

272 The kauí of the Tapirapé is not always made exclusively from one of the plants mentioned above. There are mixtures, such as crushed maize with chewed peanuts or with chewed cottonseed. No other plant aside from those listed are used, however, and no such soups are made, for example, with carí or yams. [Ed., the last paragraph on p. 256 and the first paragraph on p. 257 are omitted.]

[114] [252] 171 252 [115:257] None of the [early] authors mentions expressly the three kinds of cauí that are made by the Tapirapé with cotton seeds, peanuts, and squash. As I have already mentioned, the cotton seeds are chewed with crushed maize. The resulting drink has a yellowish-green appearance and little flavor. It is true that the Tupinambá of Bahia also found those seeds nutritious, but they prepared them in a different fashion. Gabriel Soares de Sousa (235)

that all participants in the tãtʃupãũa [90] are called thus. Nothing could point up the importance of the institution more effectively than this observation. [Ed., the remainder of the paragraph is omitted.]

The word tãtʃ is used both by the Tapirapé and by the Karajá [Carajá] to designate cultivated bananas in general. It also means "fire" in their language, as in all Tupí-Guaraní tongues, and it differs from these only in its nasalization, an element which is peculiar to the Tapirapé language as a whole.

The word upãũa means "everything eaten."

The word tãtʃupãũa may mean that the fire went out, or that everything that was near the fire was eaten.

Every individual belongs to the same eating group through life. Sons belong to their father's group, daughters to their mother's.

The eating groups are not important to marriage; some of the men belong to the same group as their wives, while others belong to a different group.

[91] The principal chief, Kamairahó, was a Txankanʃpéra, while the second chief, Vãtanami', was a Panaʃvũĩna. As I lived in Kamairahó's household and belonged, in a way, to his family, I also became a Txankanʃpéra, and they explained to me that as a consequence my own relatives, although absent, had also become Txankanʃpéra.

Within their group, all members regard one another as brothers and sisters.

Another aspect of the eating groups is important to social life, namely, at the common feasts people sit next to their group companions and are invariably associated with them, while they may never join them on other occasions. This institution thus creates a bond occasionally bringing together the inhabitants of different houses from birth to death.

At certain times the entire population of the village gathers together for the tãtʃupãũa, which at such times is not really a feast carried out to meet the obligations imposed by the consumption-group organization, but a veritable banquet.

On July 3, the time of the kãũihó, or "bad kãũʃ" (literally, "big kãũʃ" [Tr., a soup]), was drawing to a close. In the afternoon the chiefs gave all the occupants of their house peanut kãũʃ, which formerly was masticated only by chiefs' wives and not by other women. It was warm and so good that I ate my fill.